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The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

Indias PLACES OF PILGRIMAGE:

By K. S. Ramaswami Sastri, B.A. B.L.,

Here Badari with Vyasa's ashram stands
And is by Lord Vishnu's presence glorified;
There Kedarnath with its soft snowy side
Like Siva's self shines famous through the lands.
There Amarnath hymned by the pilgrim bands
Doth shine with icy lingam far descried
Fresh-formed every night bright, high and wide
Till run out fleeting Time's last golden sands.
Amidst the pure unsallied realms of ice,
Beneath the sky's bright starlit sapphire dome,
I feel a manumission of the soul.
I have a wondrous glimpse of paradise,
I feel like vagrant lost returning home,
I have a vision of the cosmic whole.

Great Thoughts.

There is a great gain to be obtained by the practice of nightly self-scrutiny. He who seeks to "know himself" must study day by day the details of his moral health, he who desires to lay up "treasures in heaven" must allow no waste of his soul's wealth to pass unheeded.

Flowers seem intended for the solace of ordinary humanity. Children love them; quiet, tender, contented ordinary people love them as they grow; they are the cottager's treasure; and in the crowded town mark, as with a little broken fragment of rainbow, the windows of the workers in whose hearts rest the covenant of peace.

Every flower that blooms, every plant that grows, every bird that sings, every cloud that flits across the sky, every star that shines, every human face, suggests something about God the Creator, reveals some feature of His power, His wisdom, His goodnes.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

What is the most profitable? Fellowship with the good. What is the worst thing in the world? The society of evil men. What is the greatest loss? Failure in one's duty. Where is the greatest peace? In truth and righteousness. Who is the hero? The man who subdues his senses. Who is the best beloved? The faithful wife. What is wealth? Knowledge. What is the most perfect happiness? Staying at home.

Low-minded men are occupied solely with their own affairs, but nobleminded men take special interest in the affairs of others. The submarine fire drinks up the ocean, to fill its insatiable interior; the rain cloud that it may relieve the drought of the earth, burnt up by the hot season.

Repeated sin destroys the understanding, and he whose reason is impaired repeats his sins. The constant practising of virtue strengthens the mental faculties, and he whose judgment stronger grows acts always right.

A wound inflicted by arrows heals, a wood cut down by an axe grows, but harsh words are hateful—a wound inflicted by them does not heal. Arrows of different sorts can be extracted from the body, but a word-dart cannot be drawn out, for it is seated in the heart.

A Garland of Quiet Thoughts

Events of the Week.

The most notable event of the week—the event which was long expected but all the same has come as a surprise by its dramatic suddenness is the fall of the British Government of Mr. Lloyd George. On the afternoon of the 20th instant Mr. Lloyd George tendered his resignation to His Imperial Majesty who immediately sent for Mr. Bonar Law to form a new ministry. Great as have been the services rendered by Mr. Lloyd George to his country during the period of the great War he would have been the idol of the nation had he chosen to retire soon after the conclusion of Peace. His services during that period exhorted the admiration of the Allies and caused utter dismay among the ranks of his enemies and when he successfully brought the War to a close he was literally worshipped throughout England as a great hero. But unfortunately his personal ambitions did not allow him to continue as such. He began to consider himself indispensable without thinking that there is a God above who controls the destinies of men as well as nations, continued as Prime Minister, bungled almost at every step, outlived his reputation, and became universally unpopular, so much so that every one wished for his exit. It is a matter of history that Coalitions are not at all popular in England and but for the dynamic driving force of Mr. Lloyd George this Coalition also would have gone the way of its predecessors long, long ago. Englishmen have now begun to see the folly of their having allowed the Coalition such a long life and they are now determined to go back to their old virile Party government system. The Conservatives have broken away from the Coalition and labour has organised itself into a pretty strong Party. The Liberals alone seem to be divided and we hope they would see the wisdom of unity before it is too late.

* * *

It is now definitely settled to dissolve the present Parliament and have a General Election in November. It is almost certain that the Conservatives will come to power in the new Parliament but it is extremely doubtful whether their majority will be such as to combat a combination of the Liberals and the Labour members. So far as India is concerned it is immaterial whether the Liberals or the Conservatives are in power—Viscount Peel is already nominated to continue as Secretary of State for India—but the only satisfaction is that if there is a strong Opposition Party there are greater chances of Indian questions being brought to light and discussed in the floor of the House of Commons.

* * *

The death of Sir William Meyer K.C.S.I., K.C.I.E. has come as a shock and we are sure will be received with universal regret throughout India. He was one of the early band of civilians who came out to India with the express object not of exploitation, but to serve their best the country whose salt they ate. He entered the Civil Service in 1881 and ever since acted in various capacities. After serving for sometime in the lower ranks he became the Assistant Secretary to the Madras Government and later on held with distinction the office of the Secretary to the Board of Revenue. His name is indissolubly connected with the Madras Presidency in what is known as "the Meyer scheme" for the redistribution of the various districts. He was transferred to the Government of India in 1896 whence after editing the Imperial Gazetter of India he became the Secretary and member of the Decentralisation Commission. He was the Chief Secretary to the Madras Government in 1909 and a British delegate at the Hague International Conference in 1911—12. In 1913 he became a member of the Executive Council of the Governer-General of India where he distinguished himself by his versatile genius and indomitable industry. By his sterling qualities of head and heart he became a true friend of India and after his retirement he was made the High Commissioner for India in recognition of his valuable services to this country. Now that he is no more we would urge the desirability of appointing an Indian as his successor. A resolution to this effect has already been tabled by Mr. K. C. Neogy M. L. A. and we hope it will be accepted by the Government.

* * *

Among the "chaff" harvested by "T" in the *Rangoon Daily News* we find the following:—Talk of super-men reminds one of that other great trusting figure in Indian Politics, Mrs. Besant, the dethroned Lokamata of our Political romanticists. *Aut Ceaser aut Nullers* and she is making frantic efforts to regain the leadership in Indian Politics. "Justice" of Madras very neatly exposed her pretensions the other day. But the dauntless old lady will strive on; and our Right Honourable who is now due here from his Pyrrhic victories will doubtless throw in all his heavy lead into her armoury; and Madras will have some more screeching in the air and splashing in the waters. Poor Madras deserves some other excitement than the poor *Madras Mail's* horripilatory stunts of a new developed and suspicious provincialism. And I wish the old lady well whom Wadia gave a nasty blow a few weeks ago. Though for the matter of that, he does not deserve any sympathetic treatment from the public; for he saw the evil five years ago but had not the moral courage to shake it off till now.

* * *

The Court of the Aligarh University at its last meeting passed a very interesting resolution for the opening of a department for the teaching of Sanskrit. Mr. Mahomed Yakub of Moradabad in the course of the speech supporting the resolution pointed out the importance of the measure. He said "Old Islamic tradition of keeping the doors of knowledge open for all comers should be carried in an Islamic University and Aligarh should lead in spreading a spirit of liberalism in educational matters. This example is likely to be followed by the Benares University also where an Arabic faculty might be opened which would strengthen the Hindu-Moslem Unity and Co-operation."—We are glad that this measure was unanimously passed and the Sanskrit Department is to be opened forthwith.

* * *

"I sailed away from India filled with the great hope that has in no way decreased since, that I may be able to return to India some day". Thus spoke the Prince of Wales in reply to an address of congratulation presented to him at the Guildhall in London. His Royal Highness plainly confessed that after four months of wonderful and varied experiences he was only able to skim the surface of all that India is and contains. His Royal Highness shrewdly observed that there is a section of people in India "who set themselves in opposition to the new Constitution and who were active while I was in India, but conflicts of ideas were inevitable in a vast country with a population of 300 millions containing all races and creeds, but despite everything the bulk of the Indian people are desirous of peaceful progress and advance within the Empire on constitutional lines." His Royal Highness did not see any reason why India should not become a manufacturing as well as an agricultural country. He said that Indian youths must learn to regard business and commerce as an honourable profession since to the industries of India with untold possibilities of development His Royal Highness looked forward for the moral and material progress of this great land. His Royal Highness said in conclusion "I sailed from India last March with sincere regrets but full of hope that the future would permit me to visit that wonderful country whose fortune I shall always watch with lasting sympathy and interest.

* * *

Seth Mulraj Kahatau and his nephews Messers. Thricamdass and Tulsidass have donated two lakhs of rupees towards the Benares Hindu University for the construction and maintenance of a hostel for at least a 100 women students at the University.

* * *

The Auditor General has directed that all corrections and alterations in cheques issued on the Imperial Bank of India and treasuries should be *fully signed* by the drawer of the Cheque.

The Hindu Message

Dharma and Life—XVIII.

The State and Bureaucratic Rule.

The modern democratic state preserves itself against internal revolution by organising itself,—especially by employing a large body of officials of various grades of executive authority subordinate to the ministers who administer the various departments of public service. These officials earn their bread by carrying on the duties entrusted to them and form the pillars of its defence when the state is in danger or even when the ordinary law is defied by an individual or coterie from ignorance, perversity of the human nature, and other similar causes. When these officials constitute a numerous body they become zealous champions of the State while at the same time they unite to advance their own interests by increasing the number of situations and offices in all branches of the State service so as to provide all with whom they are connected by ties of interests or of blood, or for as many of them as possible. When the state mechanism and organisation thus attempts, by increasing the tasks and services it undertakes, to attach to itself a large number of individuals and families and extends its tentacles on all sides so as to suppress individual freedom of initiative and the formation of associations for advancing social or spiritual aims then we have what is known as bureaucratic rule Wherever bureaucratic rule comes into existence, we find that, while, on the one hand, the officials behave arrogantly towards the people at large, they pay court in the most servile and obsequious fashion towards their own superiors in office in order to secure promotion. They suppress all stirrings of the higher impulses and emotions in their nature in order to pursue their own official interests, and even become the sworn enemies of the people when the latter demand public rights and freedom of action in order to accomplish various economic or other aims and thus promote their collective prosperity and well-being. It is natural that, when such a state of things arises the principles of "*direct action*" against the state which have come to be known as syndicalism should be propounded and gain a large number of adherents. The Syndicalists hold that, so long as the State is glorified as the one entity for which all men must live and strive and which must be made omnipotent and irresistible in its attempts to sweep all citizens into its service, there can be no real progress or freedom for the people,—i.e., for the individual or the group. If every man is to have his own opportunities for doing congenial work for himself while jointly constructive or creative work for humanity, if the ideal of universal brotherhood is to be carried out in the social and domestic sphere of existence open to each, if hatred and envy are to give place to love and service between man and man, every industrial and every social group must become a self-governing unit promoting the interests of all its constitutent members and fully in touch with their views and feelings regarding their relations to the State and its measures. In the present representative democracy of Europe, the so-called elected members of the Parliament obtain their places in it by oratory and flattery and even bribery to the prejudice of the real interests and feelings of the people. The members of the popular assembly enjoy much prestige and dignity in the State but there is no vital integrity of association by mutual ties of interest between the electorate and the majority in Parliament which arrives at important decisions. Parliamentary assemblies as they are now constituted, are swayed by party interest or by mere transient emotion and often do grievous injury to a people's sense of dignity and abiding convictions. Moreover, capitalists and plutocrats become allied or indebted to the bureaucracy of officials whose influence determines the trend of all economic measures adopted by the State and the administration of the law of the land—and especially of its criminal law—to put down their opponents and advance their own interests. Bureaucrats have always and everywhere possessed a family likeness—they have ever had an inexorable faith that they alone can devise and accomplish the measures needed for the well-being of the State and the people in all matters of domestic and foreign policy. What they have always hugged to their heart's embrace and put into practice with the most intense faith in their own interests is the system, which they have extolled as "*beneficent despotism.*" To the

people at large and to all who look at public affairs and their management from an impartial standpoint, this system does not seem, even at its best, to be *anything but despotism*, however much its measures or principles may be disguised under cleverly-devised catchwords such as "*benevolent* despotism," &c. What really happens, however, is that it stifles all popular discretion and initiative even in matters which relate to economic prosperity and even domestic welfare. The watchword of the bureaucracy is "efficiency"; and, in the pursuit of this all-devouring and blood-thirsty worship of a false and foul idol or Moloch, the bureaucrats kill all local government and self-government in village, town, trade, or industry, and even provincial autonomy. The bureaucrat can never understand that there can be anything like parliamentary congestion of work leading to decay, losses, and miscarriage of justice. He wants only loyalty to his own system of administration. In his view it is his presence as an organised corporation that preserves the State from aggression from without or anarchy from within; and therefore he resists all attempts to transfer any public business of any kind even in accordance with established principles of devolution. All voluntary organisation whether for educational or economic purposes, all trade-unions, all incorporated bodies of any kind, professional, literary, or even purely and entirely local in its purpose and purview, are objects of suspicion and dislike to the bureaucracy. In its view, the public at large and all leaders of all sections of the community must always be prepared to perform any duties and satisfy any demands imposed by the State and must not agitate or clamour for any rights, even though their demand may only ultimately result in an innocent or useful devolution of the State's business by a constructive process valuable and educative in its bearings on public welfare.

In Ancient India, the bureaucratic state-official is either altogether conspicuous by his absence or altogether hidden from the public view. Even where he appears before the public, one of his functions is to explain the principles of state action and the measures taken in accordance with them to the public in accordance with the light of the Dharma or the reason acknowledged by all and intelligible to all sorts and conditions of men. In India, Artha (wealth) and Kama (matrimonial and family relations) are all ever kept subordinated to the ethical and spiritual considerations of the solidarity of man *i.e.*, to Dharma. Even national interests and racial progress were regarded as narrow and therefore unworthy of pursuit and even of avowal, when placed side by side with the eternal and universal principles of the Dharma (or Divine word and Revelation). In the West, revolutions, when successful, are not considered as undesirable, immoral, or discreditable as a last resort against the State when it cannot maintain itself against the assaults of its enemies within. In the Indian State, on the other hand, no party or section of the people can ever gain the ascendancy, for the State was guided in all its measures by assemblies of advisers—central, provincial, urban, rural, &c.,—of the highest moral worth and social status who commanded the confidence of the people. Moreover, the requirement that all state policies and measures must be in consonance with the requirements of Dharma and capable of being defended on the same basis was a check upon all purely autocratic, plutocratic or bureaucratic self-assertion, and domination. In all modern states,—even in such as are avowedly democratic,—the Government is able to maintain itself in power by securing at its back the strength, services, funds and organisation of a *party* of its own. When the party unity breaks down, the government has to seek its own dismissal from the head of the State. Moreover, even a transient unpopularity is often enough to cause, its break-down and secure its dismissal. The very bureaucracy which is its ordinary pillar of support will in such moments, and emergencies, retire from the eye of public recognition, leaving the government face to face with its enemies or rivals. It is a great disadvantage to a modern State that the Sovereign, Chancellor or Prime minister who looms large at such crises before the people runs risks which are dreadful and often end in loss of life itself, not to mention other and lesser forms of distress or disaster. Such a state of things cannot at all exist in an Indian State organised according to principles of Dharma.

Moreover, the Indian state officials were drawn from all castes and classes which had a recognition and a place in the social corporation. The three higher classes had imposed on them the duty of providing for all the needs of the last and fourth class,—the masses of the population (the Sudras). They must see that they are never without food, clothing, and work. They must also arrange that the Sudras are always placed in a position to perform all sorts of *Manasa* (*i.e.*, mental) Yajnas. Though the higher classes and castes were alone allowed to perform the ceremonial Yajnas, the sacred authorities of the Hindus insist

that even for them the mentally-conceived and mentally-performed rituals are superior to the ceremonial in their spiritual results to the individual. Hence, all men were placed in this respect on the same level of spiritual attainment, and this led to unity of aim, organisation, and interest in the society and the state. In the 14th Chap. of Raja-Dharma (Mahabharata), there is an enumeration of the Dharmas which have to be performed by "men of all classes" and even by "all Dasyus" (slokas 17-22). These Dharmas formed sources of unity and common interest among all citizens of the state. The state officials had themselves to promote unity of interest among the masses of the people and their association with the higher orders in the regular performance of all these Dharmas. Hence a bureaucratic system of rule which had interests or aims opposed to the universally-recognised Dharma (or the values universally accepted by all the masses of the people and those placed higher in the social scale) had no place or being in the ancient Indian state.

Finally so long as the idea of the omnipotence of the state is accepted in all forms of the modern state, we can never get rid of the bureaucratic system of government. How can the people be self-governed and free to agitate against and frustrate the working of unacceptable or unjust laws and yet submit in practice to the ascendeney of the bureaucracy whom it maintains to enforce its own *existing* conceptions of rights laws, and social order? In India, on the other hand, Dharma commanded universal allegiance from the sovereign to the lowest citizen, and even from the "Dasyus," as just stated. Hence, even the officials of the state formed no exception to the rule requiring universal acceptance of Dharma in principle and in practice. If their existence or organisation as a corporate body was in any particular antagonistic to the principles of Dharma, the king and those who advised him or exercised authority under him must endeavour to remove the evil. Dharma stood as a lode-star attracting all and influencing all; and its influence and sway never ceased. Under no system of democratic representation can we have a universal controlling moralising, and spiritualising force like Dharma, and leading man nearer and nearer to his destined goal. Why should the civilised nations so-called use either violence or the insidious process of slow, but growing, disturbance towards old habits or institutions in order to finally remove them from the face of the earth? As Mr. F. S. Marwin, the editor of "The Unity Series" of books, avows:—"The West has done ill in the past, not only by sheer brutality and devastations, but by the imposition of alien models and the suffocation of native industries and art." We must add that not only native industries and art, but even more the native ideals of state-action and state-existence have all been suffocated and destroyed! The *bureaucratic* system of rule is the agency which has been employed to stamp out all that is vital in the ancient institutions and traditional culture of the races whom Western aggression has brought under its sway. The "sun-dried bureaucrat's" system of rule has neither vision to understand, nor the heart to protect, what is alien to it in intent or methods. It brings but rods of iron with it as its weapons of influence or attack,—and almost always successfully plays its predestined role as the exploiter and slave-driver whose energy and mobility and organising power is finally to pave the way for the monopolisation of all the power and resources of the entire area of the earth for the white race and for the complete control and subordination—if not occasionally also, the extermination in North America or Australia—of the other races of humanity,

Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswami Aiyar, B.A., B.L., L.T.,

Lecture II.

Origin and Function of Music.

1. Ornament precedes utility. So, in Music, rhythm precedes tune whereof the former is an ornament. The clapping of hands and the stamping of feet in marking rhythm exemplify the first element of response to music; and the large family of drums, cymbals, and bells in Europe as well as mridangam, tabla, dolak, kinjra, jalra, moresing and sorabath in India—is but an illustration of the same principle. Untutored ears are quicker to preceive rhythmical accentuation than variations of tune Hence the ordinary theatrical music based on rhythm is more popular, and catches the street-Arab imagination better, than the classical music based on tune.

2. The origin of music lies still deeper. Prose talk, rhymed poetry, and song were never distinct from, but ever tended to shade with, one another. Nay, human speech passed into all the three states between which the only line of demarcation was the degree of emotion. In war, some set phrases were singled out from common talk; in funerals, some other phrases rose into prominence; in hunting, the hunter's emotion took a poetical form which they chanted; in story-telling, the meaningless chorus asserted itself. From these small beginnings, there emerged out a distinct stage when rhyme and alliteration attracted notice. Everywhere poetry was never read but chanted. This very chanting will be found, on careful consideration to have grown out of talking; for, it is a truism that whoever can talk can sing. Singing is but an outgrowth of talking. On ultimate analysis, talking has a rise and fall in pitch, distinguishes by intonation

questions from answers, and touches emphatic words with a peculiar accent. It is thus a phase of music, even which may be roughly written down in notes. When the speech became solemn or impassioned, it passed more and more into natural chanting which, on the introduction of the Scale,* developed itself by leaps and bounds into a full-blown musical system of the modern times.

3. The function of music is manifold. If properly handled, it is not incapable of even superhuman achievements. Did not, with sweet music, Hanuman† melt the rocks and Muthuswami Dikshithar§ force the clouds to pour down rain? Is it not said in a Mysore legend that a great Sangitha Vidwan was able to generate fire by singing Raga Dipika? Again, is it not related in the Aini-Akbari, that Tansen sang, at midday, one of the ragas suited to the night and that such was his power of music that instantly the day became might and the darkness spread all round the palace of Akbar, as far as the musician's voice could reach? Did not our Lord Sri Krishna, in the midst of his Gopi associates on the banks of the Jumna, play rapturously upon his flute those bewitching strains which, like the lyre of Orpheus drew stones, trees and floods and set the Devas, the Gandharvas and the Manushyas and even the beasts, the very hills and dales and streams all a-dancing? Did not again, Dryden, with an insight into nature, sing—

"When nature underneath a heap
Of jarring atoms lay
And could not heave her head,
The tuneful Voice was heard from high,
'Arise, ye more than dead.'
Then cold and hot and moist and dry
In order, to their stations leap
And Music's power obey"?

4. Speaking, however, from the human point of view, music is a part of the regular organisation of God's world with a distinct mission to fulfil, inasmuch as it is the most orderly, the most delicate, the most perfect, and the most unpunished of all bodily pleasures and also the most helpful to all the ages of man. Further, it stimulates the nerves of a person; regulates the flow of his blood; creates a power of concentration in his mind; and allays, by the regularity of its vibrations, even his physical pains and mental cares. According to Dr. Knox, it refines the soul, infuses the noblest thoughts, urges to the most animated action and eradicates every malignant propensity. Ahobala is of opinion that it can enchant, alike, the child, the brute, and even the cobra; and Pope assures us that—

"Our joys below, it can improve,
And antedate the bliss above."

5. Anecdotes to illustrate the varied effect of music are only too many. First, as regards its musical effect, Martinus Capella assures us that fevers were removed by songs. Plutarch says that Thelates, the Cretan, delivered the Lacedaemonians from pestilence by the sweetness of his lyre. Mr. Bianchini certifies he has witnessed many instances wherein music has been applied with great effect in cases of acute and chronical diseases. Dr. Cox relates a case of the power of music on insanity, in which great benefit was obtained in the cure of a soldier by the music of a fife. Burton, in his *Anatomy of Melancholy*, says no remedy is so powerful to melancholy as music and merry company. Hence Farinelli‡ (1705-1782), who cured King Philip of Spain of his melancholy, was retained by the king at the highest salary ever paid to a musician, viz 50,000 francs a year. Plato remarks that the effect of music on the mind is like that of the air on the body. In the History of the Royal Academy of Sciences at Paris for 1707, a remarkable case is related. A famous musician was seized with fever, accompanied with alarming paroxysms. On the seventh day he fell into a delirium and shrieked. Then, one of those natural instincts, which are commonly said to prompt animals in distress to seek for those herbs that are proper for their case, made him desirous of hearing a small concert in his chamber. No sooner had the sweet music touched him than his countenance assumed an air of sweetness and serenity; his eyes became calm; and his convulsions ceased entirely. He shed tears of joy and was free from the fever when the music lasted. But at the end of the concert he relapsed into his former state. So the music had to be repeated for ten days till he was completely cured. Even a layman like Sir. William Jones observes in his *Musical Modes of the Hindoos*, "After food, when the operations of digestion and absorption give so much employment to the vessels that a temporay state of mental repose must be found, especially in hot climates, essential to health it seems reasonable to believe that a few agreeable airs, either heard or played without effort, must have all the good effects of sleep and put the soul in tune for any subsequent exertion." Hence it was that Sir Thomas More prescribed, in his *Utopia*, music as an appendix to every meal; and Epictetus called a table without music a manger. Hence again it is that our Indian Princes have been, from time immemorial, treated to music, at the time of—or immediatlely after—meals.

6. Secondly, as regards the effect of music on action, an old officer who served under the Duke of Marlborough was so timid as to show the utmost reluctance to an engagement, until he heard the drums and trumpets when his spirits were raised to such a degree that he became very ardent to be engaged with the enemy. Tyrtens, the Spartan poet, by his music sung to the accompaniment of flutes, so inflamed the courage of his countrymen that they achieved a great victory over the Messinians to whom they had submitted in several previous conflicts. Timotheus, by touching his lyre with his flying fingers, ravished the ears of Alexander so as to make him assume the god, affect to nod and seem to shake the very spheres. The late Mr. Varadachari, a very good graduate musician, told me that he had been once waylaid by a gang of highway robbers, from whose hands he gracefully extricated himself by feasting their ears with a good set of Nandanar's Kirthanams. I cannot leave this portion of the subject without referring to Govinda Marar's music. When, before Thiagier, he quickened the scale of singing, "the hearers forgot they were on the earth. Some went in trance and some went to dance. Some felt they had been transported to the region of romance. Some felt that wonderful music the moral value of their lives did enhance. Some again felt they had been thrown into all the rage of battle; and still some others felt they had been initiated into all the sereneness of meditation. While thus their ears were heartily feeding on their ambrosia, their tears were freely flowing on their cheeks."$

7. Thirdly, as regards the effect of music on animals. A Captain of the regiment of Navarre was once confined into a prison-house for having spoken too freely of Louvois, the French Minister. The Captain begged leave of the Governor to send for his lute to soften his confinement. After four days' playing he was greatly astonished to see the mice come out of their holes and the spiders descend from their

* For the Origin and Developmeni of Scale, see my Lecture on 'Physics of Music.'

† Hanuman sang *Raga Gundakriya*.

§ Dikshithar sang *Amrithavarshini*.

‡ Cf. "Etude."

$ See my 'Life of Thiagier.'

webs and form a circle around him, as if to listen to his music with greater attention. He dropped his lute and they ran away. He played it again and they appeared again. Every day they increased in number till they reached 100. A cat was let in. But even the cat was all attention to music. Sir John Hawkins confirms the truth of this story. It is a well-attested fact that, when a house is infested with snakes, musicians are sent for who, by playing on a flageolet, find out their hiding places and charm them to destruction. If a milkmaid sings when milking, the cow—they say—would yield one-fifth more quantity of milk than usual. The minstrel Saga was once sailing with some merchants of Broach. "Sing a song, please," said a merchant. The minstrel replied: "I shall have no objection to sing; but I fear the fish will be so excited that our vessel may be wrecked." All the merchants exclaimed: "Fish! no mortal's song can disturb them; sing on." Whereupon the minstrel tuned his lute and sang; when lo! the fish became all maddened: and one monster jumped into the boat and broke it in twain. Again, two wild antelopes, it is said, used often to come to the place where Siraj-ud-daulah entertained himself with concerts, till they were mercilessly shot down by that wilder Nabob. Further again, when a celebrated lutanist, Bulbul, was playing to a large company in a grove near Shiraz, some nightingales tried to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instruments whence the melody proceeded, and at length dropped on the ground in a kind of ecstasy, from which they were soon raised by a change of the mode.

8. Fourthly, as regards the effect of music on religion. Music and religion are so intertwined with each other that you cannot accept the one and reject the after. Starve music and forthwith goes religion to rot. Starve religion and forthwith goes music to rot. Starve both and forthwith man degenerates into despicable two-legged thing and a lump of flesh fit only to be burnt. Bhartrhari only confirms my view when he observes: "An un-musical man is a beast, though bereft of horns and tail."* Herbert Spencer was perfectly right when he observed that music was the result of a long course of slow evolution. And Darwin, the author of the Evolution-Theory, expressed himself thus: "If I had to live my life again, I would have made it a rule to read some poetry and listen to some music at least once every week. The loss of these tastes is a loss to happiness." Our sage Thiagier put a weighty question in his admirable snatch—*Mokshamugalada*—which means 'can there be moksha or salvation for an unmusical being;' and thus corroborated both Herbert Spencer and Darwin. If man is the noblest creation of God, a musical man is nobler than the noblest creation of God; for, the "unmusical being" has still a larger number of evolutions to undergo, which miserable *being*, Shakespeare is very hard upon and advises the world not even to "trust," for the reason that—

"He that hath no music in himself
Nor is not moved with concord of sweet sounds,
Is fit for treason, strategems and spoils;
The motions of his heart are dull as night
And his affections dark as Erebus."

The rationale of Thiagier's query is found in his another snatch—*Sangithashasthragnanamu*—meaning 'Oh! mind! the knowledge of the science of music yields the joy of Saroopya." But what is Saroopya?† It is the stage where the smaller souls assume the same from as that of the Great Soul. What again is the form of the Great Soul? It is sound. Hence music is a necessary and indispensahle *sine qua non* to every blessed smaller soul which must therefore possess or acquire a reasonable degree of susceptibility thereto. All need not sing but shall hear singing. Otherwise there is no salvation for them. Hence it is that Thiagier instinctively sang '*Mokshamugalada*'.

9. The place and function of music in a well-ordered system of education has now to be considered. "Education in music," said Plato, "is of the greatest importance, because the measure and harmony enter in the strongest manner into the inward part of the soul. The man who has been here educated, as he ought, perceives in the quickest manner whatever workmanship is defective and whatever execution is unhandsome or whatever productions are of that kind; and being disgusted in a proper manner, he will praise what is beautiful, rejoicing in it and receiving it into his soul, be nourished by it and become a worthy and good man. Education in music is for the sake of such things as these." You may perhaps know that music was, among the Greeks and ancient Indians, quite the first means of education, as it ought. The reason a great poet has given: "Just as water can enable a seed only to grow but not to change its own nature: so Vidya can only develop the character, good or bad, as it finds, but not to change its nature."* Here, 'Vidya' is used in the narrowest sense of instruction. Evidently the poet wants to emphasise the truth that character is more important than instruction. What is character but well-regulated Emotion? And what is music but an excellent regulator of Emotion? Indeed the end and aim of music is the Discipline of Emotion. What ruins life? What mars happiness? What destroys manliness? What sullies womanhood? The common answer is 'Ill-regulated Emotiou.' Take, then, Music as the great organ of emotional discipline, of emotional culture, and in fact of character-development. Hence it is that music ought to be the first and foremost subject of teaching in a well-arranged curriculum of studies.

10. Mr. H. B. Krishna Rao‡ comes to the same couclusion in another way. "Man comes out of his mother's womb," observes he, "with the *sound-language*: and he cries for milk, for sleep and for comfort. As months elapse, the baby learns to express its feelings and thoughts by means of the *sign-language*. As months further elapse, it learns to employ the *word-language*. It should be noted that the 'sound-language' originates from instinct, the 'sign-language' from instinct and reason, and the 'word-language' mainly from reason. The course of education, which is but a passage from instinct to reason, must be so adjusted as to develop the three kinds of the above-mentioned 'language,' in the order in which they manifest themselves in the growth of a child." The sound-language (music) wherewith the baby enters the world must be the medium of instruction in the early part of its life. Then, the sign-language, the chief feature whereof is the graceful movement of all the limbs in all possible directions, ought to follow in its manifold divisions of dancing, drawing, swimming, games, athletics, kindergarten methods of teaching without the encumbrance of books, in which may be included even manual labour and vocational training. It is again this truth Dr. Rabindranath Tagore wants to inculcate, amidst other things, in his *Post Office*, wherein the poet wants every one of us to act the part of a postman and deliever God's message to every one of our fellowmen and vindicate His ways to man. The prosperous father, Madhav, says: "It would have been my saving, if I should have been *learned*" The spotless son, Amal, replies: "No: I don't want to be *learned*; I won't.

*Cf. साहित्यसङ्गीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः।

† For an elaborate answer, see my *Life of Thiagier*.

*Cf. सहजं साधुवासाधु शीलं विद्या विवर्धयेत्।
अम्भसा षर्धते बीजं तद्गुणा न विकुर्वते ॥

‡ B. A. of Mysore, author of 'Psychology of Music.'

I would rather go about and *see everything that there is*." Here the poet wants to emphasise the importance of the *sign-language* over and above the *word-language*, which, aiming at training the intellect, must be the last of the three means of instruction that should be utilised.

11. It is thus as clear as broad daylight that music should be the very first and foremost subject of instruction in a well-ordered system of education and that gymnastics aud vocational training the next. Last of all comes the intellectual studies based upon books. Don't you see that the order in the modern system of education in India is turned upside down. Intellectual studies form the be-all and end-all of your educational career. Gymnastics are resorted to wiih a step-motherly affection only to satisfy the Inspector. Vocational training is now in the region of discussion. But music has been consigned to the limbo of oblivion. The result is that the progress of the students is exectly like that of the rats in a revolving cage, moving and moving and yet remaining in the same place.

12. The first two branches, viz., music and vocational training develop a sound body, wherein a sound mind, cultivated by intellectual studies, finds a very comfortable home. Specialisation in a particular branch may follow later on. But it is suggested that, for the majority of students, a happy co-ordination of all the three branches—such as it was in Nalanda—is commendable. "Ten thousand students," wrote Heouen Tsang, "studied in the University of Nalanda in Behar and received *gratis* education in Grammar, Rhetoric, Logic, Arithmetic, Geometry, Astronomy, Kalais, and (mark !) Music,"

Miscellaneous.

Indo-British Empire League.

Briefly, the idea underlying the Indo-British Empire League is this: As Lord Meath has pointed out in the London "Times," India has this year been officially admitted as an equal partner in the British Empire, and has thus become an integral part of what a well-known English writer has termed the "Indo-British Commonwealth." No doubt, India has not yet attained full self-Government on the Dominion model, but her feet have been firmly set in the path of its attainment. Responsible Government is now the recognised goal of India's destiny, and the announcement of His Majesty's Government in this regard has been ratified by Parliament and accepted by the people of India. In the words of His Excellency Lord Reading, "India no longer stands outside the door when the Councils of the Empire meet, but India is persent at the Conferences *taking her seat as a partner in the Empire*." But by reason of the difference in race and language and possibly also of culture and custom, there is not to-day that perfect understanding and spirit of comradeship that should characterise citizens of the same Empire between Indians, the new partners in the Empire and Britishers both in and out of India. We are making no charge nor apportioning blame, but we merely state what we consider to be a regrettable fact. It is to remedy this defect and to bring about a better understanding and foster closer and more cordial relations between Indians and Britishers the Indo-British Empire League is coming into existence.

To illustrate our remarks, we will just mention two examples: On the one side, when early this year a section of Indians—a section only, however numerous they might be—offered an affront to the British nation, their copartners, by declaring a boycott of His Royal Highness the Prince of Wales' visit, it is our firm belief that they did a piece of dis-service to India whose evil effects we are now gradually coming to feel, as will be apparent from a perusal of the recent speeches in Parliament of the Prime Minister and Earl Winterton. If those Indians to whichever political party they may have belonged, had fully understood the implications—the rights as well as the responsibilities—of their new status in the Empire and the results which their boycott would have on the relation of India with the other parts of the Empire, we venture to think they will not have made themselves responsible for such a short-sighted, nay suicidal, course of action. Our remarks will be better understood if it is remembered that no responsible Indian leader, not even Mr. Gandhi himself, has questioned the utility and the need of the British connection. And circumstanced as India is, no sane thinker could have come to any other conclusion. Also, they forgot that the Crown, the symbol of the unity of the Empire, was above politics. All this was clearly foreseen by the more moderate and thoughtful among Indians who rightly realised that the Prince was immensely popular throughout the British Empire. But their praiseworthy action though it convinced those fully acquainted with this country that the heart of India is still sound and loyal to the core, yet has not proved strong enough to eradicate the unfortunate impression that the boycott has left behind in the minds of the mass of Britishers at Home and abroad, who do not know the real conditions of India.

On the other hand, very strong feelings have been aroused in the minds even of those Indians who have otherwise quite well-disposed towards the Empire by reason of the harsh and unequal treatment meted out to Indians by the white settlers in certain parts of the Empire, entirely regardless of the part which India bore in the last War in defence of the Empire and her magnificent contributions thereto in men, money, and material. We admit the problem is a difficult one, but it not insuperably, given good-will and a spirit of mutual accommodation.

We have been led to make this rather extended reference, because we desire that every well-wisher of the Empire should realise clearly the intricacies of the problem and the magnitude of the issues at stake. It is not less to the interest of India than it is for the good of England that the link wnich binds India and England together should be still further strengthened to the mutual advantage of both and the cause of the world's progress and civilisation at large. The present narrow, provincial outlook and undue race consciousness should give place to the wider vision and the larger heart. There is far too much talk of 'superior' and 'inferior' race and of 'foreigner' and 'native' than is good for either or for the good of the Empire as a whole. The problem as well as its solution is not altogether one-sided. As the Rt. Hon. V. S. Srinivasa Sastri said in a recent speech: "This Britannic Empire, usually called by Mr. Lloyd George, 'the Free Commonwealth of Free Nations' is not always best understood by Englishmen themselves. Perhaps it is necessary not to be an Englishman, so as to feel the great influence of this Commonwealth and to feel also its bennvolence in full......I wish it were generally recognized that it stands for one thing more than another and that is, the reconciliation of the East and the West, the bringing together in happy harmony the people of varied races and varied communities, the blending together under one law, under one sovereign, under one Imperial Parliament, the people of diverse nationalities and various cultures hitherto felt in many another political organisation to be irreconciliable and never under one flag......Great writers, great thinkers, seers of the future tell us in solemn tones that perhaps

the world to-day is moving forward at no long period to a great clash between the East and the West, between the white and the coloured populations, and that that clash will be marked by the shedding of more blood, by the destruction of more property and more human happiness than any clash in the story of our country, and it is not unlikely that we should hear in no long time the rumble of a mighty earthquake where by this planet will be rudely shaken. But if only the British Commonwealth were wisely guided in its time;- if only British statesmanship which has always proved equal to the greatest emergencies proved equal to the greatest of all emergencies; if only the British Commonwealth kept its even temper in spite of ups and downs in its onward progress; there is no serious risk of this great earthquake submerging this planet. Surely it is not unworthy even for the great British Empire to make efforts to preserve and expand the gratitude and good-will of the 315 millions of human beings in India!

At the same time, it will be necessary for Indians to make it plain to England and through her to the Empire outside that regrettable incidents of the kind animadverted on above will not recur again. Also India, has yet an enormous leeway to make up socially and educationally, in sanitation, agriculture and industries, before she can claim favourable comparison with the efficiency already attained by the people at Home and in the Dominions. After this world-devastating war when the whole world is engaged in repairing its ravages and reconstructing, is it good of India that she should be found still engaged in the vortex of an agitation? The working out of the Montagu-Chelmsford Reforms for all they are worth is the only sure and steady path that will lead to our salvation

Above all, we must make it clear to our fellow-subjects of the British community domiciled and resident in India that the cry "India for Indians" does not and cannot mean that there is no place for the Britisher in India, enjoying equal opportunities and equality of status with Indians themselves, and that in the self-governing India of the future, there is not the slightest danger of insecurity for the British capital invested in this country. Indeed it will be evident to all thoughtful minds that without the Britishers' close and cordial co-operation, real progress in India cannot be rapid, steady and continuous.

It is therefore to promote this close and cordial co-operation of Indians and Britishers throughout the Empire and to bring about a better understanding among them that the Indo-British Empire League is coming into existence. In the words of Lord Peel, the Secretary of State for India, it will be our aim to quicken the spirit of harmony and good-will generated by the recognition of "the new status of equal partnership won by India through her efforts and sacrifices during the war in the Councils of the British Commonwealth of nations, and to bring home to the British people the evidence of India's worthiness of her new status and her consciousness of common ideals and higher interests which she shares with them as an equal partner in the British Commonwealth of Nations."

The Indo-British Empire League is thus a non-party organisation and any one irrespective of his or her political opinions can join, provided he or she subscribes to the creed of the League, viz., faith in the British connection and in the fulfilment of India's destiny within the Empire and as an equal partner thereof. Our efforts to consolidate the sentiments of loyalty to the Royal Crown of England, the visible symbol of the Empire, will we trust strike a responsive chord in the hearts of the millions of the people of this country, to whom whether Hindus or Mahomedans, loyalty to the throne is a religious duty, sanctified by immemorial usage and traditions.

It is also proposed to establish a Club wherein Indians and Britishers can rub shoulders together and mix on a basis of equality. After all, there is nothing like intimate social intercourse and the resultant knowledge of each other's point of view to break down the barriers of race or caste prejudice and to promote feelings of harmony and good-will. The Club will also serve as a meeting ground for tourists and other visitors from Overseas, who will thus be brought into touch with the best minds in India, British and Indian.

It is also proposed to issue a monthly Magazine the organ of the Indo-British Empire League, with the view to promote a better knowledge of India among Britishers and *vice versa*, thus forming a link of the Empire connecting India with Britain and the Dominions.

Another object of the Indo-British Empire League is to carry the message of the Empire to the boys and girls in our schools and colleges by means of suitable text-books, the setting of prize-essays, etc.

It is also hoped that the Inda-British Empire League while engaged in its work of propagating the Empire idea among the Indian people will also be able to carry on alongside educative work among them, teaching them the blessings of sanitation and hygiene, the evils of untouchability and purdah, and the benefits to be derived from cooperation in agriculture and in their economic activities generally. And in the same way as we shall work for the better understanding of the various races living in India, it will also be our aim to promote better relations between Capital and Labour and between Landlords and Tenants, it being recogised that any catastrophic changes forcibly sought to be introdubed in these fields will, no less than in the realm of politics, produce more harm than good, interfere with the peaceful and steady progress of our trade and industries and ultimately upset our economic equilibrium.

It is the earnest hope of the organisers that during the transition stage through which India is now passing, there is real and urgent need for an organisation like the Indo-British Empire League.

Those interested are invited to write to the Hon. Organiser and General Secretary, Indo-British Empire League, Simla (India), with their suggestions as to the best methods by which the objects of the League can be speedily achieved.

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A timely publication under the above title from the facile pen of Mr. St. Nihal Singh, the well-known journalist, has just now come out in which the author has given a succinct, and interesting narrative of how the prohibition movement succeeded in America describing in detail the Rise and Victory of the movement, the effect on Capital, the improvement of labour conditions, Social effects, health under prohibition, decrease in crime, saving to the community, and the Indian problem.

This book is written to indicate how the United States overcame the difficulties standing in the way of prohibition, and the results which are already visible, in the hope that it may prove useful to us in effectively dealing with our own problem. The present is the right moment for us to undertake such a task, because Indians, irrespective of their political differences, are determined to seize every opportunity to regain for India the primacy of position which she once occupied in the comity of nations.

Though conditions in India differ from those in America yet there is no reason why the American experience may not be repeated in our country. It is as true of India as of the United States that the State derives only a small amount of the money actually spent upon drink. The extinction of the liquor traffic may mean the extinction of the revenue derived from liquor, but it cannot mean that the money now paid for liquor will be destroyed. On the contrary, the banishment of liquor will mean that the money, instead of being wasted, will be available for productive purposes, and will help to improve the general condition of the people, who will not be able to spend it upon intoxicants. General improvement of living conditions must favourably react upon the State Exchequer.

The book is published by Messrs. Ganesh & Co., Madras, printed on Antique paper and bound in cloth, priced Rs. 3.

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